



Lexington Immanuel observes its diamond anniversary in style

by James H. Cox, Associate Editor

Five name changes later, Immanuel Baptist Church, Lexington, celebrated its 75th anniversary in style Sunday, Aug. 26.

With pastor Ted Sisk Jr. presiding, the 3374-member congregation reminisced over its historic past, highlighted significant achievements and dedicated itself to the future.

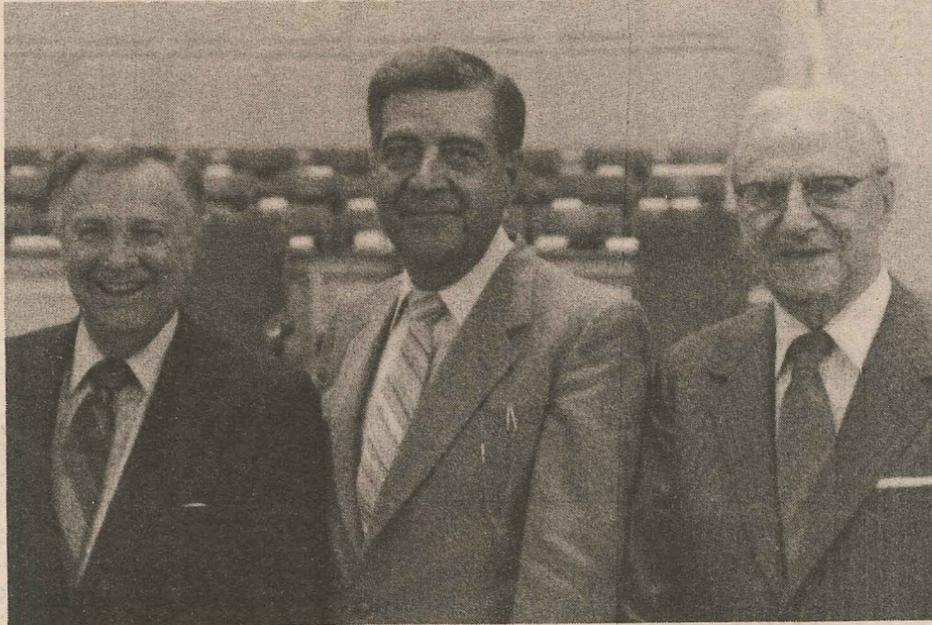
Appearing with Sisk on an anniversary afternoon agenda were former pastors Wayne E. Todd of Nashville, who served the church from 1953-57, and H. B. Kuhnle of Lexington, who followed Todd, from 1957-69. Other program personalities included former members Dick Ham of Nashville and Paul Robinson of Louisville, minister of education from 1963-71.

Former members returning for the occasion were recognized, current members expressed what Immanuel meant to them, a 50-voice choir offered special music, the congregation sang and Sisk led them all in a chorus he had written for the occasion called "Immanuel."

This was not always the name of this congregation, however. In fact, when a fledgling body of 33 members of Lexington's Calvary Baptist Church voted to organize at a new site in early 1909, they called themselves the Tabernacle Baptist Church. With 119 members, they constituted Feb. 1, 1909, renting facilities from the forerunner of First Methodist Church between High and Maxwell streets on the east side of South Upper St.

At varying times, they changed their name first to Immanuel, then back to Tabernacle, then to Woodland, again to Tabernacle, then sometime during the pastorate of Walter L. Brock (1918-24) to Immanuel. To this day, it has remained Immanuel.

In 1910, little more than a year after organizing, the congregation purchased



Immanuel pastors [l-r] Wayne Todd, Ted Sisk, H. B. Kuhnle

property for a permanent building at the corner of High St. and Woodland Ave. The congregation was inactive from April 1916 to July 1918, although five faithful members continued to meet regularly during this time to clean the building, to improve the grounds, to tune the musical instruments and to pray for the reactivation of the church. Twenty-seven members participated in a reactivation service July 14, 1918.

The church purchased 22 acres of land on Bates Creek Pike Jan. 1, 1960 with the intention of moving from its former location. Educational space was erected first at the new site, providing 200 rooms for Sunday school and Training Union and a temporary sanctuary seating 1300. This facility was occupied July 1, 1962.

Meanwhile, the former property at Woodland and High streets passed into the hands of a group of members wishing to remain at the old location. This congregation became known as Woodland Avenue Baptist Church and still is in existence today.

In 1978 ground was broken on Bates Creek Pike for a new sanctuary seating 2200 and attendant facilities. The first worship service was held there May 18, 1980 with 1865 attending.

Upon H. B. Kuhnle's retirement, Immanuel turned to a young West Virginia pastor to fill its pulpit, Ted Sisk Jr. In his 14 years there the congregation has seen resident membership increase from 1517 to 2270, total membership go from 2296 to 3374, Sunday school enrolment climb from 1335 to 1873 and church property value skyrocket from \$1,043,179 to \$7,562,000. Meanwhile, giving to the Cooperative Program has easily kept the Immanuel church within the top 10 in the state in dollar amount in recent years.

In addition to Sisk, the ministerial staff of the church includes a minister of education (a position presently unfilled); William B. Williams, minister of music, with 18 years' service; Bruce Johnson, minister of Christian life activities, who has been there six years; Edwin G. Spalding, minister to children and assistant to the pastor, nine years; Mike James, minister of youth, two years; Nancy L. Byers, preschool director, seven years; and Charles L. Cook,

business manager, four years.

Prior to the anniversary celebration the afternoon of Aug. 26 the church recognized special guests and former staffers in the morning worship hour, with a crowd of 1300 persons attending. At an under-the-tent dinner on the church's front lawn following that service, nearly 1000 persons holding advance reservations were fed.

The congregation will continue to celebrate its 75th anniversary year with other unique events through December. They include musical concerts Sept. 9, Oct. 14, Nov. 11 and Dec. 16.

Jaggers accepts vacant KBC post; Ison to leave Annuity Department

Action taken last Tuesday heralded two personnel changes that will affect the staff of the Kentucky Baptist Convention by the end of the year.

On Aug. 28, the administrative committee of the executive board of the convention approved the employment of William D. Jaggers as associate in the Direct Missions Department, effective Sept. 15. He will replace Kendale Moore, who left the position to become literary consultant for the western United States through the Home Mission Board.

In addition, Byrd Ison, director of the Annuity Department, announced his retirement, effective Dec. 31.

Jaggers, pastor of Cynthiana Baptist Church since 1977, will have the primary duty of leading the state language program, but will also have additional

Tennessee Baptists in IRS court battle

Testimony began Aug. 27 in Tennessee Baptist Children's Homes' suit against Internal Revenue Service to recover \$26,665.12 in penalties and to secure exemption from IRS' demand that TBCH file Informational Return Form 990.

The suit is being tried before a jury in U. S. District Court for Middle Tennessee.

The basic issue of the lawsuit, which has attracted nationwide interest, is whether IRS has the power to decide if a church-related organization is not "exclusively religious" and can therefore be required to report its financial arrangements to IRS.

TBCH contends such requirements violate a religious institution's First Amendment rights which prohibit the government from making laws regarding the establishment of religion.

Judge L. Clure Morton told jurors the case involves three questions: (1) Is TBCH a "church" under IRS regulations? (2) Are TBCH activities "exclusively religious"? (3) Is TBCH an "integrated auxiliary" of Baptist churches?

In question is a 1977 ruling by the secretary of the U. S. Treasury Department of the Tax Reform Act of 1969 that churches' "integrated auxiliaries" must pass an "exclusively religious" test.

The 1969 legislation had granted mandatory exemption from informational form requirements to "churches, their integrated auxiliaries, and conventions or associations of churches." In Section 6033, Congress did not define "churches," their "integrated auxiliaries," or "conventions or associations of churches."

assignments.

A native of Elizabethtown, he is a graduate of Georgetown College and Southern Baptist Theological Seminary, Louisville.

Jaggers pastored three churches including Rowletts Baptist Church, Rowletts; First Baptist Church, Jackson; and Irene Cole Memorial Baptist Church, Prestonsburg, before going to Cynthiana. He was president of the Kentucky Baptist Convention, 1981-82, and is a past chairman of the administrative committee of the KBC executive board.

Ison, who began work with the KBC in 1972, is a native of Whitesburg and a graduate of the University of Kentucky.

He was pastor of three churches before being employed by the KBC. They included Thomas Baptist Church, Irvine; Silas Baptist Church, Paris; and Midway Baptist Church, Midway. In denominational activity, he was a member of the state executive board and served on both the state finance and program committees.

He was also previously an insurance agent who owned two insurance agencies and a brokerage company.

Ison said he would like to pastor a small church and/or do supply preaching upon his retirement.

No announcement has been made concerning his replacement.



Jaggers



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Sept. 4, 1984

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sanford's perspective

The grass roots

It has been my pleasure to be in several churches in different parts of Kentucky these past few weeks and touch the grass roots of our people. I have seen Mr. and Mrs. Average Baptist up close and the impressions made on me are worth attention made by all of us.

It does not matter if our people gather in a magnificent new sanctuary or a worn out old building, nor whether they have air conditioning, padded pews and engraved hymnals, or open windows, hard benches and paperback song books. The people are basically the same. Among their common characteristics are these:

—They love their church and want to see it prosper. Quarrels and disagreements arise, but they are not sought. Every effort is made to keep the bond of love so the church may go forward in peace.

—They want to see lost people won to Jesus Christ. The constant refrain in prayers and conversations I have heard reflects this deep desire of Baptists to see lost people saved and enlisted in the life of the church.

—They want the church to have real meaning in their daily life. Abstract theological discussions, theoretical speculations and denominational politics are not high on their menu list of needs. They want the church to enrich their daily life by providing solid food of the Spirit.

—They expect the church through its leaders to provide comfort when sorrow comes along, help when trouble strikes and peace when death rears its ugly head. To the average Baptist this is what church is all about.

—They want the Bible exalted as God's word and preached as the only foundation for faith. They believe the Bible in a simple straightforward way without concern for elaborate arguments about how it came to be here. This belief about the Bible grows out of their experience of Christ, whom they came to know in the pages of the Book.

—They want their women accorded dignity, respect and freedom. They have good women in places of trust and leadership. More and more churches are recognizing God does call all people to serve him, and they are more and more willing to venture under the Spirit's guidance.

—They are fully committed to the spread of the gospel through the mission programs of the Southern Baptist Convention. Missionary prayer calendars are a common sight and constantly rising gifts through the Cooperative Program are proof of this commitment to what Baptists are doing in world missionary outreach.

It has been good for me to preach in different churches. For many years I have been closely tied to one congregation and not fully aware of how diverse we are, yet how closely united in the important things. I am beginning to see that the great danger we face is losing

contact with the average person in the pew. We can get out of touch with our true strength when we run off on a tangent. We are very close to that now in our debates over inspiration theories and women's ordination.

The average Baptist has his own idea about how God inspired ancient writers of scripture. Some of our people believe the Bible came word for word from the Lord with the human writer nothing more than a recorder. Others believe God breathed his Spirit into good men who wrote out of their experience of life, using words of their own choice. Many other Baptists have no strong feelings one way or the other and care even less for debate on the subject. They believe the Bible is God's word of truth, and that's as far as they care to go. Naive and simplistic, perhaps, but that is where most of our people pitch the tent of their faith, content to trust that the Bible they read is God's truth.

Admittedly the question of women in ministry is troubling for most Baptists and the concept of women deacons and pastors has not received wide support. Even here the average Baptist is willing to listen and to follow what light he can see and understand.

I am praying these days that all of us in places of responsible leadership will feel the pulse of the people who sit in the pews and pay the bills. There will be fluctuations and variations in that beat, but the main body of our people vibrates together as one in the important matters of faith. Baptists love the church. They love the Bible. They want to see the lost redeemed. They want world missions expanded. They want all people to be free to follow God's call. It seems to me there is enough work fulfilling these wants to keep all of us busy. To spend time and energy in wasteful debate over theories of any kind smacks of heresy.

Yet we continue to debate. Letters to the editors in all our state papers carry pro and con remarks about inerrancy and women's ordination. The fringe papers in Baptist life fan the flame of the debate. Both secular and religious press groups emphasize our quarrels, not our missionary zeal and evangelistic fervor.

I have hope for the future because I believe our people will soon tire of fights and will rise up demanding we get on with the main thing. It may be a while before it happens, but it will, and prayerful patience is the order of the day for now.

As editor of Western Recorder I feel compelled to stand with and try to speak for grass roots Baptists scattered all across Kentucky. In an address to the 1983 meeting of the Southern Baptist Press Association, former editor C. R. Daley said, "Editors represent grass roots Baptists and they must ask the questions these Baptists would ask were they in a position to do so." I agree and pledge my best effort to ask the right questions so that I will not get out of touch with the people in the pew.



Jack D. Sanford

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JACK D. SANFORD, Editor, JAMES H. COX, Associate Editor

Earnestly contend for the faith which was once for all delivered to the saints. — Jude 3

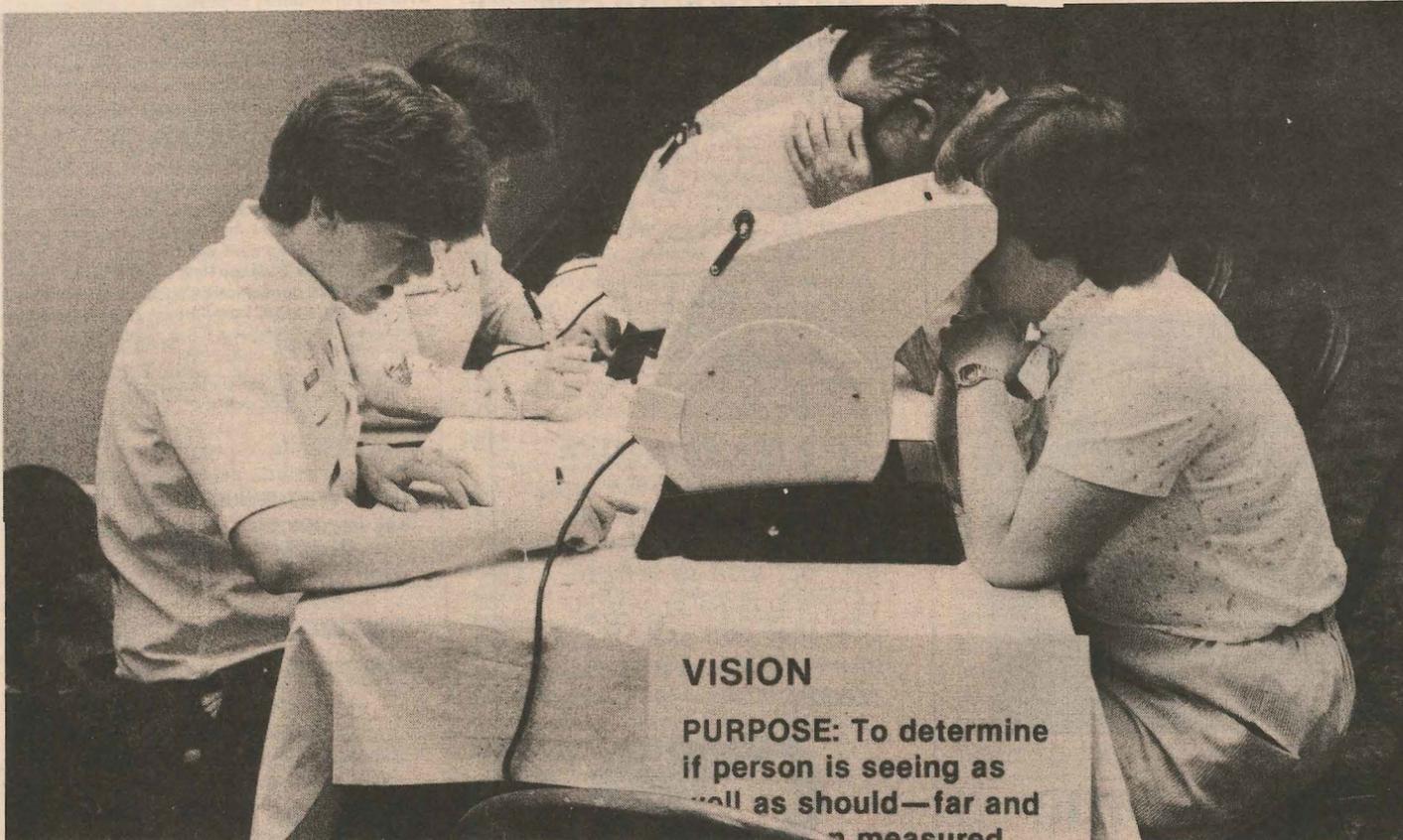
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Cumberland College Cooperates With Southeastern Kentucky To Provide Services



As a community service, Cumberland College, in cooperation with WBIR-TV 10, Knoxville, sponsors operation Healthcheck which provides free health care screenings for local residents.

Cumberland College has established an extensive and varied relationship with the secondary and elementary schools in Southeastern Kentucky.

By providing faculty and staff who serve as speakers, consultants, and teachers, opening the college's facilities to local groups, and providing continuing education for those who desire it and financial aid for those who deserve it, Cumberland College is continually seeking to meet the unique needs of its constituency.

Faculty members are available to speak in high school classes as well as to school clubs and organizations. Members of the faculty participate in approximately twenty to twenty-five such events each year.

The college opens its facilities on

request for visits from various high school groups. This past year the college had several groups visit the Computer Center where they received a short lecture on the uses of computers in society. Additionally, each year the college serves as host to regional Acteens from the area, the district All-Festival Choir, and a Career Day for high school seniors.

Several of the faculty serve as consultants to the public schools on everything from computer purchases to textbook selection. Faculty members also serve as judges for various fairs and contests held in these schools. Several of the elementary and secondary teachers serve on the Cumberland College Teacher Education Committee to help provide leadership for the Teacher Education

Program.

Cumberland has an extensive continuing education program and many of these courses are taught in the evening at the local high schools. Teachers take advantage of these to up-grade or change their teaching specialty. Cumberland pays particular attention to Oneida Baptist Institute and their unique educational needs by providing classes on their campus which help up-grade their faculty as well as provide college opportunities for their volunteer staff and senior students.

Each fall the college has a weekend Chemistry Symposium at which outstanding high school chemistry students are given lectures on current aspects of chemistry and chemical procedures. Lab contests are held and students are awarded certificates for outstanding work. Additionally, these students are exposed to college life by living in the dormitories and eating in the college cafeteria with other college students. The Mathematical Sciences Department hosts a mathematics contest each spring. High schools are invited to send two freshmen, two sophomores, two juniors, and two seniors to campus to compete in contests covering algebra, geometry, and senior mathematics. Both team and individual prizes are awarded.

Cumberland also hosts the largest and most comprehensive Science Fair in the area. Students from more than twenty-five schools participate in this program. Students compete in several areas with the Grand Champion going to the International Science Fair; Cumberland College assumes responsibility for all of the expenses for this student.

Tuition scholarships are offered each summer to outstanding rising seniors from the regional high schools. The college also serves as host to the Upward Bound program and Bridge students from this region.

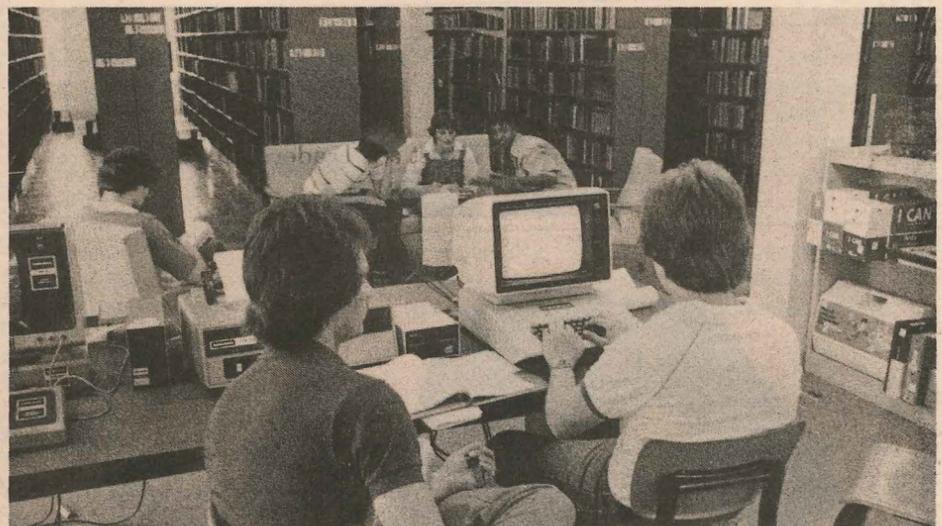
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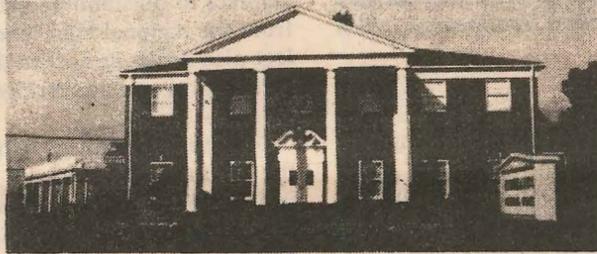
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baptist forum

Pray for one another with Jesus' love

Here are a few words I would like to say even if they are not published. I enjoy reading the Recorder. It gives me a few people to pray about.

For a long time I have been reading Western Recorder and the various interpretations people get out of the Bible about errancy, inerrancy, women deacons, women pastors and many other things. If people have so many different opinions of it and sinners read of this, how confused do you think they think we are?

When I became a Christian I found that with a lot of prayer when reading the Bible, the Lord gave understanding as he was ready to give. When you get out of this habit, how can you understand the Bible? God is not the author of confusion.

As for all the things people say about the Bible and what they understand—God said he would take care of the Bible. People get what they want to get out of the Bible, and the Bible was made to last until the world's end (not changed to suit the times). There is only one way to understand and that's God's way.

People of God know what they read or hear if they have done what they should in learning and growing. Some leaders that are wrong think they are right because people follow them, but you find most people don't follow God's plan of learning and can be easily led to understand anything people say.

Most of what is going on in this world will get worse and worse. There is only one hope for people, to get down on their knees and confess their sins, then pray as though they had never prayed before. Let us pray for each other with the love that Jesus showed when on earth and continued after he arose.

Donald S. Ree, Middlesboro

Commendation for 23rd & Broadway

It is my understanding that 23rd & Broadway Baptist Church in Louisville is in the process of selling their building and property with the prospect of disbanding. During the 1960's it was my honor to serve as the pastor for the church.

During those years a decision was made to remain in the community and not relocate to the suburbs due to the overwhelming opportunities for ministry and evangelism in the west end of the city. My appreciation and respect for the members of the congregation who have given themselves so unselfishly and faithfully across the years runs deep.

In my responsibilities with the Home Mission Board I constantly come in contact with persons from across the nation who were seminary students in Louisville and attended 23rd & Broadway. Many of those students are now serving as urban pastors, missionaries, Baptist center workers, Christian social ministers, denominational leaders with specialties in inner-city church work and as teachers. No one but the Lord himself can possibly know the good the church has done during the past two decades. I congratulate the members of the church and those who have supported them in many ways for a job well done.

B. Carlisle Driggers, Atlanta, Ga.

Expressions of gratitude for BJCPA

I was a member of Congress for 16 years and led the fight in 1972, with the help of Baptists, to defeat a so-called

prayer amendment. Such an amendment would have put the First Amendment in jeopardy. My background has included membership in German, Southern and Northern Baptist churches and I am now a member of Calvary Baptist Church in Washington, D. C., affiliated with both American Baptists and the Southern Baptist Convention. I now write you a special note on recent developments.

All Americans owe a debt of gratitude to the staff of the Baptist Joint Committee on Public Affairs (BJCPA) for their leadership in passing equal access legislation. For the first time in 20 years Congress has passed legislation concerning the proper role of religion in the public schools. It represents a remarkable accomplishment to see such major legislation move from initial introduction to enactment in less than three years.

Baptists have an exceptionally effective voice in Washington. The staff members are spiritually sound, politically astute and intellectually able. As a former congressman I know this Baptist office to be one of the most valuable resources of its kind available to Congress.

As an active Baptist layman I rejoice in the Baptist Joint Committee's strong, clear witness to our historic Baptist faith.

Fred Schwengel, Washington, D. C.

Louisvillian supports SBC resolution

The letter to the editor in the Aug. 21, 1984, Western Recorder was absolutely the last straw! I am one of the thousands of Louisvillians who have allowed the noisy, blatant, liberal Southern Baptists to speak for me because I didn't take the time to speak for myself!

So what if there were 412 signers who put their names in the Aug. 4, 1984, Courier-Journal! I am a member of the Ninth and O Baptist Church and the number in my church, alone, could shame those 412!

So why haven't we? Unfortunately the silent majority I am part of sits on its thumbs and allows things to get out of hand before we ever decide to act! That's our fault!

My church is not alone, either. I understand the Beechmont Baptist Church in Louisville was led by her pastor, Eugene Enlow to put into the church by-laws a resolution against the ordination of women. However, they, like us, didn't publish this decision in the local newspaper!

Southern Baptists have never had to publish their stands on issues that go against the word of God. They have been the "people of the book" and the world knew it! Not so any more. We're going to have to stand and fight and "publish" in order to keep our denomination pure.

I'm not a scholar. I don't claim to be. However, 2 Tim. 3 is so very plain and explicit. There's no room for debate! The real issue is the authority of the scriptures and the roles God himself created for man and woman. Because of the self-serving, egotistical society we have become, Southern Baptist women have allowed ourselves to be duped into rejecting God's authority and his will for our lives.

I'm a woman and I'm ashamed of our so-called Southern Baptist churches who have allowed women to degrade themselves by usurping the offices of deacon and pastor. It's a mockery of God's word! It's an insult to each and every woman in every church that allows this to happen!

If we women would commit ourselves to prayer and the uplifting of the men, and take Prov. 31 to heart, we would have more than we could possibly do, and the real fulfillment of our lives would come. And if we women really got down to serious praying and studying God's word, we could stop the groing and travailing of our denomination; and we could have a serious impact on our nation in turning it back to God!

I'm a Louisvillian whose proud of the stand our SBC took on this issue, and I'm ashamed that it even had to be done!

Nina Anne Baker, Louisville

Baptists spread gospel at World's Fair

Thank you for your recent article, "Baptists at their best." Your insight of what constitutes progress in bringing in the kingdom needs to be spread abroad.

Thank you also for including the Bold Mission Thrust of Southern Baptists during the 1984 Louisiana World Exposition. On the staff of 20 summer and semester missionaries provided through our Home Mission Board were three students from three schools in Kentucky: Julie Kent, Georgetown College; Bob Burnett, Cumberland College and Jeff Clark, Southern Seminary.

At the half-way mark of the six months of the Fair, Baptist Expositions Ministries has witnessed through tract and New Testament distribution to over 75,000 persons. Thirty-eight persons have accepted Christ as savior during this first three months. Words of encouragement have come from as far

away as Miami, Fla. and Sacramento, Cal., from people touched by this Baptist witness.

Your "perspective" is an encouragement to all of us here. We covet your continued support.

Jimmie E. Knox, New Orleans, La.

Another call for prayer

I strongly agree with Larry W. Brown in his response to president Dilday's article, "It is now clear" from Southwestern News (July-August). Prayer is an answer. Bold Mission Thrust is at stake in our "infighting," but alarming to me is the question about the financial resource of the Pressler/Patterson machine. Transportation of messengers and lodging and meals is no small expenditure. The use of a computerized mail-out for education is mind boggling.

Similar situations in our sister denominations, the Missouri Synod Lutherans, caused two main curtailments: mission support and theological education. It may not be happen chance that our denomination and theirs were the two mainline ones growing in recent decades and the other similarity is that we were neither members of the National nor World Council of Churches.

The most recent infighting among us makes no sense whatsoever. Stacking trustees from presidential appointments stinks. Maybe we just have some people among our ranks who, like brothers outside the SBC fellowship, don't understand us very well. Or maybe they understand aspects about this that need some attention from us all.

Bill McGibney, Greenville

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WEEK OF PRAYER FOR SEPTEMBER 1984 Eliza Broadus Offering

On May 30, 1792, 16 ministers gathered to hear William Carey preach at the only Baptist chapel in Nottingham, England. His text came from Isa. 54:2.

From this portrait of the widowed Israel, Carey formed an image of the church of his day, a church characterized by lifelessness, sparse worshipers, neglected parishes, bitter dispute and low ideals. According to Carey, the church's rebellion had destroyed it as Judah's sin had destroyed the nation.

But, Cary added, God had called the church to a bright future. He heard in contemporary events the call of God.

A famous challenge to the church emerged from Carey's sermon: "Expect great things from God. Attempt great things for God." Lengthen, Strengthen.

Carey proclaimed deliverance from failure through a wider vision, a bolder program and a renewed commitment to the Great Commission before closing his sermon with a plea for commitment to action.

The next day, the ministers passed a proposal to form "a Baptist Society for propagating the Gospel among the Heathens" and set the stage for the

formation of the Baptist Missionary Society, the forerunner of the modern missionary movement, on Oct. 2, 1792.

The verse Carey used in that sermon still echoes a strong challenge to Baptists. The missions commitment is a two-part task—lengthening and strengthening.

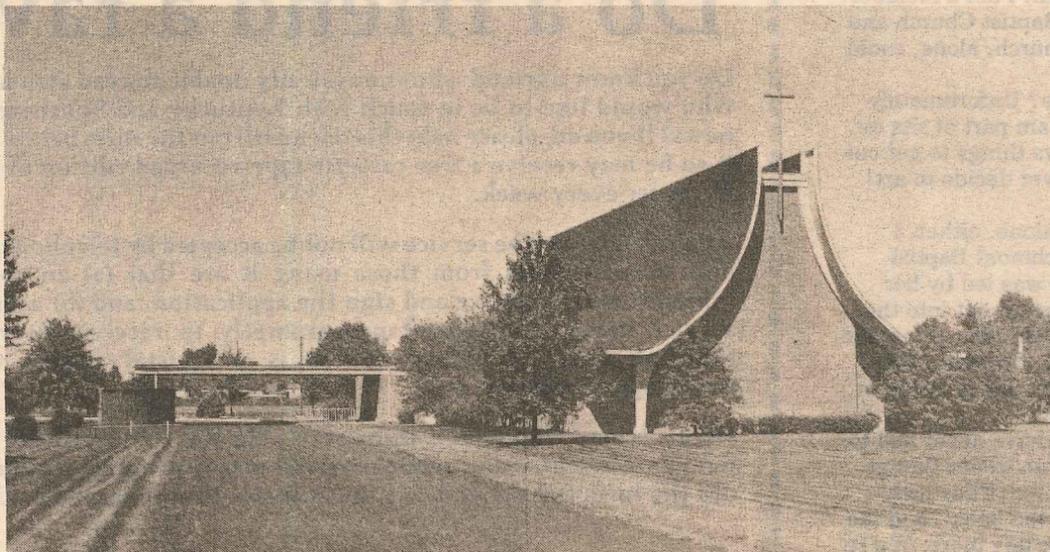
The church, the home base for missions, must continually be strengthened through study and action, constantly aware of the need and call from missions.

Lengthening occurs when people participate in mission action and when they support mission programs which reach where they as individuals sometimes cannot go.

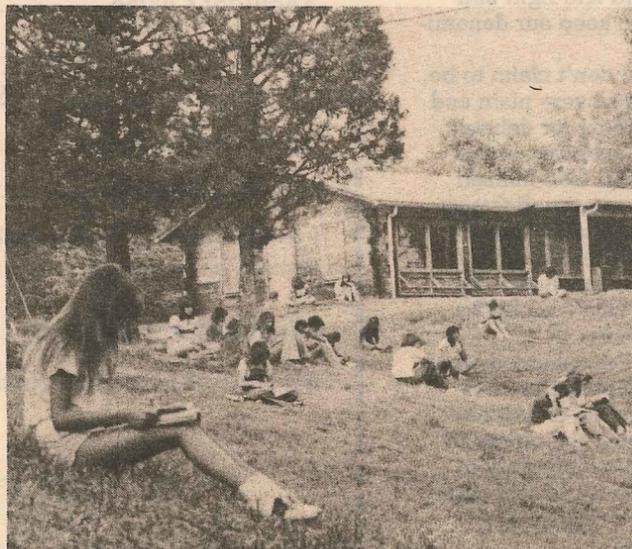
It was this same challenge that prompted Eliza Broadus, a pioneer in starting Woman's Missionary Union, to urge Kentucky Baptists to start taking an offering to further missions work in the state. Today, the effort she initiated will raise close to half a million dollars for missions efforts in the state and Carey's instruction to "lengthen and strengthen" is still being carried out.

**LENGTHEN
STRENGTHEN**

"Expect great things from God."



One of the biggest portions of the Eliza Broadus offering for state missions goes to aid local congregations through church building grants and funds for capital improvements, allowing them to build and modernize church facilities [top photo]. Another major allotment of the offering is channeled to Cedar Crest GA/Acteens Camp at Cedarmore, where hundreds of girls gather each summer for Bible study and craft and recreational activities [bottom photo].



KENTUCKY BAPTIST CONVENTION BUDGET ALLOCATION

Missionaries

Salaries and Benefits (state missionaries) \$ 88,300
Student Summer Workers 7,350
Furloughing Missionaries 500

Buildings

Church Building Grants 57,000
Capital Improvements 58,500

Scholarships

Seminary Extension 700
Matching Fund 30,000

Interracial Work

Fellowship Center Workers, Louisville 8,200
Language Missions 22,500

Conferences

Senior Adult 2,500
Teachers of Mentally Retarded 300

Student Work

Bibles for Internationals 500
Orientation and Debriefing of
summer missionaries 1,500
Career Missions Workshop 800
International Conference 14,000
Mountain Pastors' Travel 7,850
Volunteers College Student Worker's
Conference 1,200
Student Mission Education 2,500
Outreach '84 5,000
Love in Action 600
Community College Retreat 1,000
Pre-School College Student Retreat 1,500

Bold Mission

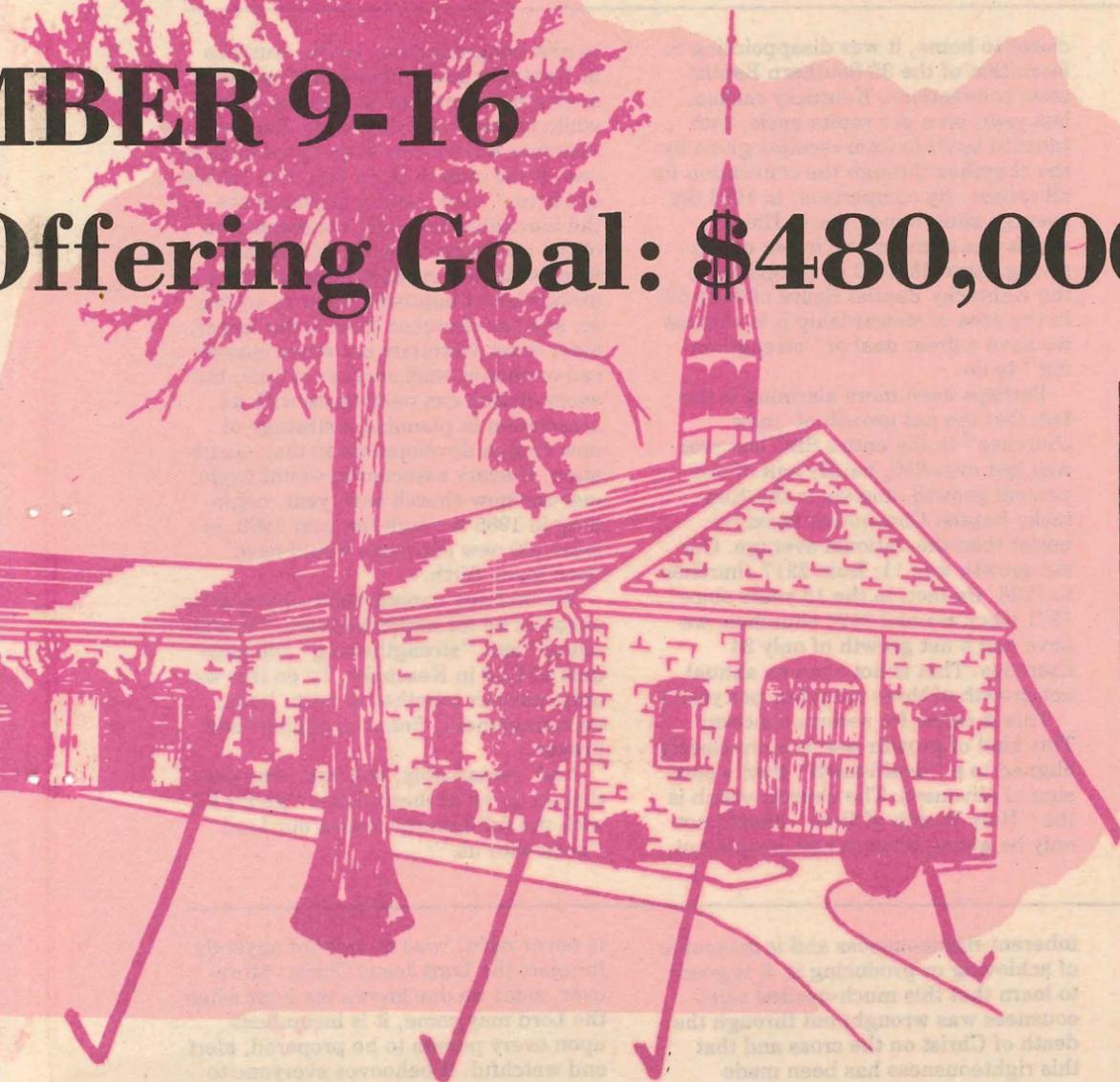
Bold Mission Outreach 9,800

TOTAL \$322,100

FOR STATE MISSIONS

SEPTEMBER 9-16

Offering Goal: \$480,000



'A wide open door'

Since Kentucky's offering for state missions was started in 1913, the goal has risen each year as missions efforts have changed and expanded.

With almost half a million dollars the goal this year, it would seem that all the mission work that could be done in the state is underway.

And, consequently, that Kentucky Baptists are giving all they should.

Not so, according to new state WMU executive director Delores Scott 'Dee' Gilliland.

Mrs. Gilliland, who will take over the executive position Oct. 1, said that "even though Kentucky has some of the oldest and most beautifully established mission work, there is a wide open door for more."

"I think that door has just opened," she commented, "and we just have to have the courage to step through it."

A tremendous amount of missions work still needs to be done in the state, she said.

Since Kentucky does have a much older work than a place like the Northern Plains Baptist Convention where she was president and then executive director of WMU, she said, "people are sometimes unaware of how important" the state missions offering actually is.

"The real value of the missions offering, though, is that it gives every church the opportunity to go beyond the normal giving to show their concern for people," she concluded.



Mrs. Gilliland

Attempt great things for God."

KENTUCKY WMU ACTIVITIES BUDGET ALLOCATION

Missionaries and Family Nurture

Western Recorder to foreign missionaries	\$ 1,000
MK Fund (two \$50 gifts per year)	500
MK Retreats	1,600

Scholarships

College BYW Presidents	1,300
Internationals and Deaf	500

Interracial Work

Black Women Missionaries	1,500
International Friendship Clubs	4,000
Simmons Missions Department	300
Young Black Women's Conference	400

Activities

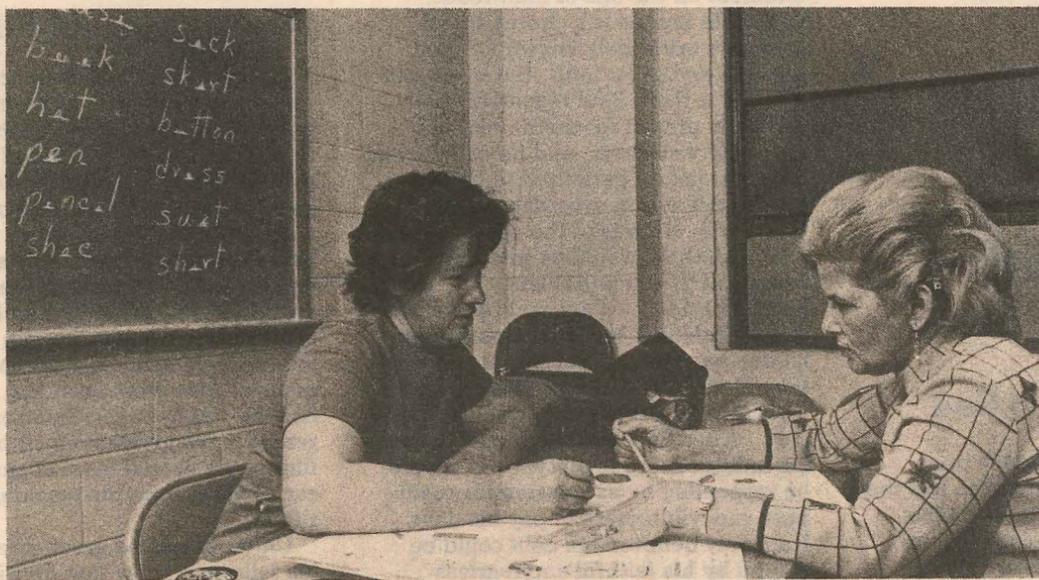
State Missions Week of Prayer Material	15,000
WMU Actions	14,250
Age-level Activities	13,125
Cedar Crest Camp and Workshop	28,000
Jonathan Creek Camp	9,000

Miscellaneous

Clear Creek (Nursery)	2,500
Oneida Music Department	2,500
Mountain Missions Conference (KBC)	750
Race Track Ministry	2,400
Marrowbone Baptist Center van	3,000

TOTAL \$101,625

Undesignated \$ 56,275



Some designated items in the state missions offering budget receive smaller amounts of funding, but they are just as significant. They include ministries like literacy work with the almost one-third of all adult eastern Kentuckians who are unable to read [top photo] and reaching race track workers with the gospel at Churchill Downs [bottom photo].



William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
Box 43433,
Middletown, KY 40243

on mission together

A time to plan

It is an appropriate time to examine seriously where we are and how we are doing, where we are and how we are doing "on mission together" in the state of Kentucky.

In some ways, one could say we're doing pretty well here in Kentucky.

With nearly 800,000 Kentucky (Southern) Baptists, one of every 4.5 Kentuckians is a Southern Baptist. We are the largest Christian group in our state — more than double the size of the second largest group.

However, recent statistics from the Sunday School Board should be alarming to us. They indicate that of our so-called 14 million member Southern Baptist Convention, four million (28 percent) are nonresident. Unfortunately it has to be assumed that a nonresident member is, in most cases, an inactive one.

Conservative estimates also suggest that even among the active church membership 30 to 35 percent are involved only in a negligible way in the activities and ministries of the church. In fact, any pastor who can count more than 60 percent of his congregation as active knows he's got an above average congregation. Surely this causes us concern for "strengthening" our present congregations.

It has long been known that approximately 20 percent of the average congregation provides 80 percent of the total income of the church. Unfortunately Southern Baptists rate very low in proportionate giving when compared to other denominations. And, even

closer to home, it was disappointing to learn that of the 35 Southern Baptist state conventions, Kentucky ranked, last year, on a per capita basis, 34th (next to last!) in total receipts given by the churches through the convention for all causes. By comparison, in 1983 the average church member in Hawaii, which was number one in per capita giving, gave \$397.63 as compared to the Kentucky Baptist figure of \$181.57. In the area of stewardship it is obvious we have a great deal of "strengthening" to do.

Perhaps even more alarming is the fact that the net growth of "new churches" in the entire SBC last year was just over 250, hardly half of one percent growth, and we in the Kentucky Baptist Convention fared no better than the national average. Our net growth was 11; from 2217 churches to 2228. (In fact, in the 13 years since 1971 when we had 2194 churches, we have had a net growth of only 34 churches. That is not even an annual net growth of three churches per year!)

This is cause for serious concern. This kind of growth rate is more closely aligned to a "death-knell" than a sure sign of aliveness. The church, which is the "Holy Womb of God," should not only be giving birth to new people but

to new congregations. Some churches in Kentucky are "mothering" as many as five missions and/or mission points; while far too many Kentucky Baptist churches have never even given birth to one. If the church is, in fact, the "Bride of Christ," new, young churches are the inevitable and right consequences of the marriage. Further, it is clear from statistical research that a higher proportion of baptisms occur in younger, smaller churches than in the larger, older ones. Certainly not every church can or should start another church, but every church can participate with its association in planning a strategy of new church development in that association. If every association would begin just one new church each year, beginning in 1985 through the year 1990, at least 400 new churches would have been given birth.

We do have a remarkable opportunity ahead of us for unprecedented "lengthening" and "strengthening" the kingdom of God in Kentucky. To do this we must partner together in faith, hope, encouragement, financial support and prayer.

And, remarkably, you and I can participate in all of these. Let's "go for it" with the full assurance that our Lord "goes with us."



H. C. Chiles
Clear Creek Baptist School,
Pineville, KY 40977

sunday school lessons

LESSONS FOR SEPT. 9, 1984

International Series

Faith—the way to God

Nothing kept Paul so humble or so filled him with gratitude as the fact that he had been saved and then made a chosen instrument to preach the unsearchable riches of Christ.

Romans 1:1 Paul identified himself as a bondservant of Jesus Christ, meaning that he was ready to go where the Lord might send, to do what the Lord commanded and to proclaim his message. He also claimed that he was an apostle of Christ, which office he occupied by divine call and appointment. He also declared that he had been separated from the world unto the glorious ministry and that he was on the divine mission of proclaiming the gospel of Christ.

Romans 1:3-7 Jesus Christ, God's Son and the Messiah, came through "the seed of David." The Son of God was perfectly holy. He never entertained an impure thought, spoke a sinful word or did anything wrong. He did only the things which pleased God the Father. Through Christ Paul received grace for salvation and an apostleship for service.

Every person who believes in Christ to the saving of his soul is a "saint," separated unto God in Christ. Upon those who are in this relationship to Christ is pronounced a twofold blessing: grace and peace. Grace and peace come only from God the Father through Jesus Christ to believers in him. **Romans 1:8-13** After thanking God for the Christians in Rome, Paul cheerfully and justly commended them for their faith, which had been the subject of comment on the lips of multitudes. Fortunate indeed is a church whose members are widely known for their genuine and great faith. Out of a heart of love for them Paul repeatedly and earnestly prayed for them. Paul had longed to visit them, and he still prayed he might yet be permitted to do so, provided it was in accordance with God's will. He was of the opinion that a visit with them would be mutually beneficial to him and them.

Romans 1:14-17 Paul realized he was deeply indebted to Christ from whom he had received his spiritual emancipation. He also realized he was a debtor "both to the Greeks and to the barbarians." After Paul readily acknowledged his indebtedness to all types of people he responded by expressing his readiness and willingness to pay his debt. He firmly believed his debt could be retired by his faithful and fearless preaching of the gospel. The gospel of Christ was the only available resource for meeting Paul's spiritual indebtedness. Two things about the gospel of Christ kept Paul from being ashamed of it, namely its power and its purpose. The same things forbid our being ashamed of the gospel. Ready to challenge the Romans with the gospel on the basis of its product, saved and victorious believers, Paul said: "It is the power of God unto salvation to every one that believeth." Because of what the power of God has wrought in saved souls, transformed lives and Christian activities, we should never be ashamed to proclaim it anywhere. It is our inestimable privilege and imperative duty to share this gospel with all who have never heard it. From this obligation there is no evasion or exemption.

Inasmuch as man does not have an

inherent righteousness and is incapable of achieving or producing it, it is good to learn that this much-needed righteousness was wrought out through the death of Christ on the cross and that this righteousness has been made available to man on the condition that he trust in Christ as his savior and receive it as a gift. God's righteousness is imputed to man when he exercises faith in Christ.

Life and Work Series

Serving and faithfulness

Matthew 24:42-51 Inasmuch as the return of Christ was purposed in the mind of God, prompted by the love of God, promised by the Son of God and proclaimed by the Spirit of God through the writers of the New Testament, it is a certainty that he will come again. Repeatedly, clearly, definitely and unmistakably the Bible teaches that Christ is coming again, as, for example, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Since our Lord's return is the greatest event in the future, we should learn as much as we can about it from the teachings of the Bible.

Christ exercised great care in letting his followers know that he will come personally, bodily, visibly, suddenly and unexpectedly, but he also made it perfectly clear that the exact time of his return is unknown to all except the heavenly Father (Matt. 24:36). Since the time when this great event will take place has not been disclosed, it is futile and foolish for anybody to attempt to figure it out or to make a prediction concerning the date when he shall appear. One thing that is clear is that our Lord's coming will be at a time when the people of the world will be absorbed in their own occupations and pursuits (Matt. 24:37-39).

In view of the certainty of the return of Christ and of the uncertainty as to the time of this great event, the very fact of his coming should be a wonderful incentive for preparedness. Every unsaved person should get ready for it by trusting Christ as personal savior. It

is never right, wise or safe for anybody to reject the Lord Jesus Christ. Moreover, since no one knows the hour when the Lord may come, it is incumbent upon every person to be prepared, alert and watchful. It behooves everyone to receive Christ as savior and then to serve him faithfully as Lord.

It is sad, but true, that many professing Christians are not given to watchfulness and prayer as they should be and as their Lord desires. There is a great need for them to be on guard against the gratification of their fleshly appetites and their indulgence in sinful pursuits.

Prayerful watchfulness for the return of Christ will greatly increase our spirituality, usefulness and effectiveness as Christians. Prayer is the crowning protection against the evils of this materialistic age in which we are living. When we are beset by evil on every hand, persistent praying will bring the strength which we shall need to live a victorious, Christ-honoring, useful and God-pleasing Christian life. Preparedness, watchfulness and prayerfulness on the part of Christians are preferable to trying to figure out the time of Christ's return.

Christ spoke of an owner who made one of his slaves his steward and placed him in charge of his household, including the allocation of food to the other slaves, and then took his departure. Upon his return and finding that his steward had been trustworthy, he rewarded him by entrusting him with greater responsibilities. Likewise, when the Lord Jesus comes again he will commend his followers who have served him faithfully and will reward them for their works which have been pleasing to him and helpful to others. Christ also told how the evil servant, who abused his position and refused to comply with the will of his master, was deprived of his stewardship. He described the awful punishment to which the evil servant would be subjected at the time of the accounting.

When Christ comes again, all of those who have refused to receive him as their savior are going to be left behind and separated forever from the Christians.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Seeing the unseen

On a day not too long ago, when life seemed to be crashing in and everything seemed to be going wrong, I was touched by a phrase from Hebrews 11:27 which says that Moses endured, "as seeing him who is invisible." The Twentieth Century New Testament translates, "He was strengthened in his endurance by the vision of the invisible God" and the NIV states, "He persevered because he saw him who is invisible."

It is a comforting and encouraging thought that I, the lowly creature that I am, can see God, our great and majestic creator. Both Col. 1:15 and 1 Tim. 1:17 stress the invisibility of God,

and yet we are invited to trust him, know him and see him by faith. Though "no man hath seen God at any time" (John 1:18), Christ, his Son, has shown him to us. He is "the image of the invisible God" (Col. 1:15) and we can see the Lord during times of stress and travail.

Upon reflection, I feel that there are many other unseen things God can see. For example, Elisha's servant was frightened and distressed when he saw a huge, pagan army compassing the city. After Elisha prayed for him, God opened his eyes and he could see the armies of the Lord, so many more than the armies of man (2 Kings 6:17). A Christian can see the unseen providence and care of God, though he may have to walk through the valley of the shadow of death.

I look around me at the students in the beginning stages of a new year at Clear Creek. Surely they have seen a vision and heard a call which the ma-

ajority of the world has not experienced. In fact, most people would say that our students are foolish to be "wasting" their time trying to serve an invisible God. But we know better! The longer I serve him, the sweeter he grows!

Seeing the unseen causes us to go when no one else will, do that which is impossible to, speak when our introverted shyness within bids us be silent, resist the devil when we would like to run and endure when we would like to quit.

MILTON'S PRAYER

Men point at me as smitten by God's frown:

Afflicted and deserted of my kind,
Yet am I not cast down.

I am weak, yet strong;

I murmur not that I no longer see;

Poor, old, and helpless, I the more

belong,

Father supreme, to thee!



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Unto the least

"I don't drink, cuss, smoke or chew!"

This statement was earnestly made to me some months ago by a husky mountain boy I was showing around the campus. He interjected the statement in a moment of silence, apropos of nothing I had been saying.

But one understood as one watched. He held his mother's hand or would, occasionally, catch her at the elbow. She was tipsy.

Both mother and father are longtime alcoholics, I'm told, but they have produced a fine son. It was sad to watch mother and son. Yet it was also inspiring. By manner, action and look, the love each had for the other was obvious. The boy loved his mother despite her condition. His remark was not condemning of his mother, yet he wanted me to understand he did not drink him-

self.

It was a quietly remarkable statement from a quietly remarkable boy. We have found he was telling the truth on all counts. Why remarkable? How many teenage boys do you know today who neither drink, cuss, smoke or chew? My experience is that a large percentage of boys today have at least one of those vices.

We accepted this young man on full scholarship. He has been a joy to work with. He brightens the day about the campus with his ready smile and, generally, an upbeat word or so.

Recently I interviewed another young man, the adopted son of an active Baptist family from a state where Baptist pioneer work is rapidly growing. Their adopted son suffered some brain damage before they got his custody.

As an infant, the boy's natural parents had physically abused and starved him. At the age of six months he weighed only 10 pounds. He was not loved or cuddled in those formative months, quite the reverse. When his adoptive parents got him and would try to pick him up or touch him, the baby would get completely rigid.

He has been blessed with loving and concerned adoptive parents. Today he appears strong physically, but the brain damage suffered in those early months of life is irreparable. Because of this he needs more individual attention than is possible in a public school. He can learn, but at a slower pace. He can take

care of himself in every respect physically. Our "Special Help" program directed by Mrs. Floy DeJarnette, a cousin of NBC's John Chancellor, gives the needed extra attention. This young man, though somewhat handicapped, is richly blessed with a sunny disposition.

Oneida meets the varying needs of hundreds of boys and girls. We do it in your name and to the glory of God. We have been doing so for 82 years. Yet, our greatest single handicap has been the lack of knowledge of the average Kentucky Baptist about our work. As one friend wrote recently in reference to this column: "Until your column came out in Western Recorder, Oneida was a dim, far off school, somewhere in the Kentucky mountains."

The majority of Kentucky Baptists, traditionally, have not even known how to pronounce our name correctly. They have pronounced it with an "i" sound rather than an "e" sound to get the proper "Oneedy" pronunciation. This mispronunciation of our name has been symptomatic of a lack of knowledge that has, indeed, led our work to be "needy" through most of our history.

If you are not already an active partner in helping to minister to the "least of these" dear to Christ, we invite you to become one.

Reprinted from 3-25-81

September showers



Eldred M. Taylor
Executive Director
10801 Shelbyville Road
Middletown, KY 40243

homes for children

On the daily newscasts they usually have a meteorologist who comes on to project anticipated weather conditions for the next few days. Almost always when rain showers are in the forecast the announcer speaks of it as bad weather. This amuses me and at times annoys me. Even though none of us like to get caught in a shower and although prolonged periods of clouds and rain do dampen one's spirit, I do not like to think of rain showers as bad weather.

Without rain crops would fail, vegetation would die, animal life would suffer and human beings would die. We must have water to live and showers are essential for our water supply.

The summer of 1983 was extremely dry and everyone felt the pinch of the drought, most especially the farmers. The effect of not enough rain was most noticeable when harvest time came and the yield was dwarfed because of the lack of showers. This year we have had more showers. They have come at appropriate times for the most part; and as I travel over the state I see the results of those showers in the green fields and thriving crops.

Showers make possible an abundant harvest and September brings us to the beginning of that harvest. For Baptist children, September will bring a different kind of showers. It is because our Women's Advisory Board is sponsoring the annual September Food Shower. This popular project collects thousands of dollars worth of food each year.

Associational and church child care representatives work with the Women's Advisory Board in making people conscious of our needs and how everyone can help. This provides a tremendous boost to us. It saves us about \$20,000 on our food budget. It also allows people—children and adults—to do something personally for their children's homes.

During September thousands of people will select and purchase some staple foods or personal items and shower them on our children. (The government does not permit us to use home canned foods.) Your pastor or director of missions will know about the pick-up places. We will send trucks to haul it in.

Jesus said, "I was hungry and you fed me." They asked Jesus, "When?" His answer: "When you did this for one of the least of these, you did it for me!" Pray for and participate in the September Food Showers for your children's homes.

Honeycutt calls for 'holy war'

In a strongly worded challenge punctuated by frequent applause, president Roy L. Honeycutt of Southern Baptist Theological Seminary, Louisville, declared "holy war" on what he called "unholy forces which, if left unchecked, will destroy essential qualities of both our Convention and this seminary."

He also revealed for the first time several recent attempts by the inerrantist political organization within the Southern Baptist Convention to draw seminary students into their operation as "campus subversives."

Honeycutt's remarks came during the opening convocation of the school's 125th anniversary year as the oldest institution of the nation's largest evangelical denomination.

"Independent fundamentalists and many sincere but naive individuals recruited to support their political party," Honeycutt warned, "are seeking to hijack the Southern Baptist Convention." He said their efforts are "damaging local churches, risking the destruction of our denominational heritage, and compromising our Christian witness to the world."

Among those historic Baptist principles endangered by the fundamentalist movement within the convention, Honeycutt said, are:

—the primacy and authority of scripture: "Adherents of the inerrantist political party have succumbed to a radical form of scientific rationalism. Holy scripture must now give account of itself before the bar of human reason. They now propose fidelity to their particular and restrictive theory about biblical origins as a test of both faith and fellowship."

—the priesthood of the believer, freedom of conscience, and soul competence of the individual: "Hostile critics are misinterpreting both freedom and lordship by propounding a Bill Gothard-style 'chain of command' which places males second only to God, while relegating women and children to the same essential role as families of the patriarchs."

"If Christ has made us free, then we are free indeed. We are free before God, free in the family, free in society, free in the church. We shall never go back to the bondage from which he set us free."

—leadership of the Holy Spirit in Convention governance: "Persons in

our generation seeking unity by autocratic and dictatorial control should remember that individuals cannot be coerced into community. History is replete with horror stories of political bosses, demagogues and tyrants. Some people in every age demand a king, saying 'Big Daddy' rather than 'Our Father'."

—pluralism in witness and worship: "An authentic community of faith does more than merely tolerate differences—it celebrates their creative presence. Unity does not mean uniformity because God established the boundaries of Christian community with such breadth as to embrace our diversity within the larger unity created by the cosmic Christ."

"Biblical unity absorbs our differences within a larger purpose discovered in Jesus Christ. Should we harden Convention lines of relationship into an iconoclastic exclusiveness which affirms only the clones who duplicate a single style of ministry and a monolithic biblical and theological system?"

Honeycutt charged that "independent fundamentalists," who are in the sixth year of their announced 10-year plan to take over the agencies and institutions of the Southern Baptist Convention, "are seeking to legalize life by eviscerating freedom from the gospel. (They) have more in common with Judaizers of ancient Galatia than with the apostle set free on the Damascus road."

"If you meet one of these Southern Baptist Judaizers," Honeycutt said, "tell him that those of us who are free by the grace of God in Jesus Christ shall not submit again to slavery's yoke. For us there's no turning back to a limited legalism, no turning back."

The audience, responding twice with standing ovations during the address, overflowed the seminary's 1600-seat alumni chapel. Included were many of the 475 entering students who were attending their first convocation at the seminary.

"I was not unduly surprised by recent reports of unscrupulous and unethical acts by politicians heading the independent fundamentalist party in the Convention," Honeycutt said. "Their actions confirm that in every generation there are individuals committed to religious causes who walk on the dark side of ethical conduct."

He described the practice of enlisting students to tape lectures by seminary professors "as well as addresses such as this convocation message for the Dallas war-room with its reported information banks. I understand there may be files on as many as 400 of us cataloged there. It would be a shame to be excluded from such a collection!"

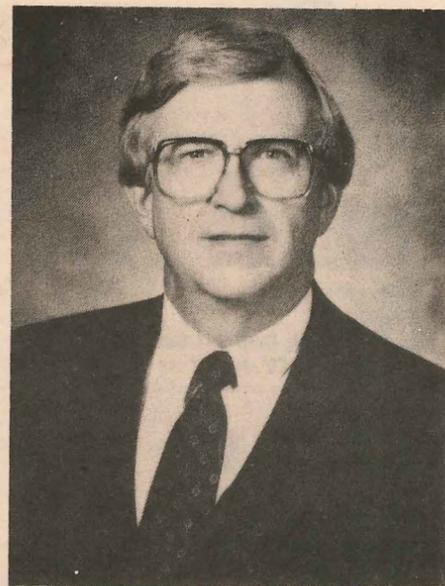
Honeycutt also revealed that "one of the Texas leaders of the inerrantist political party recently invaded the privacy of the president's office, to say nothing of my personal life."

According to Honeycutt, the fundamentalist leader called a student who frequently drives the seminary president's car to the airport.

"This politician asked whether the president may have said anything to the student during those trips which might be of help to the caller and other political leaders of the independent fundamentalist party," organized by Paul Pressler of Houston and Paige Patterson of Dallas.

Later, Honeycutt said, he learned of a breakfast meeting in Kansas City during the Southern Baptist Convention in which a Dallas Leader sought "to enlist several Southern Seminary students as campus subversives."

"Such espionage is needless," Honeycutt said. "If the Texas fundamentalists want a tape of this address, all they have to do is call me, and I'll



Honeycutt

have the audiovisual department send them one."

"This seminary has nothing to hide, whether at the classroom lectern or the chapel pulpit," he continued. "At Southern Seminary, we seek to teach and to live without reproach. We invite all the world to hear and see our actions and our words that they may know to whom we belong."

Honeycutt, a noted Old Testament scholar and former pastor, became the seminary's eighth president in 1982.

ACTS is newest challenge for broadcasting 'survivor'

Frank Olsen is one of the few people in the world who has survived 40 years in the sometimes cutthroat, always competitive world of broadcasting. And Olsen is only 57 years of age.

He loves his new job as supervisor of broadcast promotion for ACTS (the American Christian Television System). His job includes preparing promotional spots for such ACTS productions as "Life Today," "Lifestyle," "Sunshine Factory" and "Country Crossroads."

His first job at NBC, when he was 17, was operating a mimeograph machine. During the day he duplicated scripts. At night, he wrote his own and submitted them to the network's radio syndication department. Before long, word of Olsen's talent filtered up to the executive suite and in 1945 he was offered a job as a junior staff writer for the network. He stayed there four years before leaving to try television.

In 1952 he began four years of copy-

writing for some of the most prestigious advertising agencies in New York. He worked on radio ad campaigns for Colgate-Palmolive and Esso (before the oil company became Exxon). But he missed broadcasting, so he took a job with ABC-TV in 1956 as a writer-producer in the network's broadcast promotion department. He stayed 14 years.

The day after Christmas 1970, Olsen landed a big free-lance job and he has worked regularly since. During the next 14 years as a free-lance writer/director/producer in Texas, approximately 85 percent of his work was done for the Southern Baptist Radio and Television Commission.

KBC staffer's father dies

Charles E. Cole, 65, father of C. Vernon Cole, director of the KBC Family Ministry and Church Administration Department, died Aug. 30, 1984, after two heart attacks.

The funeral was conducted Sept. 2 in Huntington, W. Va.

WXLN — LOUISVILLE'S CHRISTIAN MUSIC STATION WELCOMES

Cynthia Clawson

In Concert

WITH SPECIAL GUEST BOB BAILEY

8:00 P.M. SATURDAY, SEPT. 22 • MEMORIAL AUDITORIUM
Fourth and Kentucky Streets, Louisville, Ky. — Doors Open at 7:00 p.m.

General Admission Seating \$8.00 in advance \$9.00 at the door

Tickets at these Louisville-area locations: Zondervan, Berean, Baptist Book Store, Baptist Book Store at Southern Baptist Seminary, Logos, Love Shop, Christian Book Shelf and Box Office at Memorial Auditorium.

TO ORDER BY MAIL: Send self-addressed, stamped envelope to: MCKINNEY ASSOCIATES, P.O. Box 5162, Louisville, KY 40205, with check, payable to MCKINNEY ASSOCIATES, in the amount of \$8.00 per ticket. No handling charge. Orders filled same day received.

Student guests at BSSB enlightened, impressed by visit

Three students attending the semi-annual trustees meeting at the Southern Baptist Sunday School Board learned many facts they didn't know and were favorably impressed with the spirit of the meeting.

"Enlightening" was a word suggested by Cindy Sheppard, a student at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., to describe the two day meeting of trustees of the SBC agency.

Sheppard, a native of Springfield, Ill., and a graduate of William Jewell College, Liberty, Mo., said "There are many resources at the Sunday School Board to help churches, but a lot of churches don't know they are available. And it's not just Sunday school books, but other things, like BTN (Baptist Telecommunication Network), a new ministry which I think can be very beneficial to churches."

Shawn Blakeney, a high school junior from Pineville, La., said she was surprised to find out the Sunday School Board receives no Cooperative Program funds, but in fact is a contributor to the denomination's unified giving program.

"Everyone was much less formal than I expected," commented Blakeney, whose father is on the staff of the Louisiana Baptist Convention and a former youth recreation minister in Biloxi, Miss. "We were encouraged to participate in any of the meetings and to share our opinions."

Emily Burhans, member of First Baptist Church, Richmond, Va., said she did not know what to expect at the trustee meeting, because she was not sure what the Sunday School Board did, except publish quarterlies.

Miss Burhans, a high school senior, was impressed with the spirit of the trustees because "even when there was disagreement, they always emphasized a loyalty to the meeting and the other people in it."

Blakeney added that she didn't know all of the work that went into the operation of Baptist Book Stores and conference centers, even though she has been in her local bookstore many times. "Everyone needs to know more about the Sunday School Board and what is done there. I'm anxious to go back and tell my friends what I have learned."

"I am always impressed with Baptists because we can get together and express different opinions in a spirit of love," Miss Burhans said.

Miss Sheppard, who is a music student at Southwestern Seminary, said her church finds the music materials from the board helpful, but thinks Southern Baptists need to understand how the materials are produced and how much effort is involved in preparation.

"Even though the materials may not be exactly what you think they should be, it is important to be supportive and express opinions in a spirit of trust," she said. "I think Southern Baptists should be partners with the Sunday School Board, not just exist in a dependent relationship."

The three students are part of a program of the Sunday School Board to help educate young Southern Baptists about the trustee system of the Southern Baptist Convention and the work of the denomination's education and publishing agency.



Peggy Land's competence as media librarian at Park Hill Baptist Church in North Little Rock, Ark., has come in part from Southern Baptist publications, she says. Mrs. Land, who had a long term interest in media library work, used Southern Baptist training events and publications to learn how to direct an effective church media library.

Starting from scratch

SBC media library training turns interest to competence

Peggy Land's interest in library work began in junior high school when she helped the school librarian and earned 35 cents an hour processing books in the county library during the summers.

But those experiences were far removed in time when she was asked to become media library director for her church, Park Hill Baptist in North Little Rock, Ark.

"I had some knowledge of libraries in general," she recalled, "but I was green as far as church media libraries are concerned."

Prayer and conversations with her husband convinced Mrs. Land that she ought to take the job. Armed with a little knowledge and a lot of willingness to learn, she began to search for ways to become a knowledgeable media librarian.

A church media library workshop at Central Baptist Church in Little Rock helped start Mrs. Land on the road to achieving her goal of becoming knowledgeable. "James Rose from the Sunday School Board's church media library department led the conference," Mrs. Land said. "The experience was helpful, but some of what he talked about I didn't even know enough to understand," she laughed.

Continuing her education, Mrs. Land began to read *Media*, a quarterly publication of the board's church media library department. Soon, she said, "anything that had a reference to media library or church media library in

it, I read it."

She read books, including *How to Process Media*, *How to Administer and Promote a Church Media Center*, *How to Classify, Catalog and Maintain Media* and the *Classification and Cataloging Guide*.

She attended local and regional media library meetings, and eventually traveled to Nashville for a weeklong national seminar at the Sunday School Board.

Now approaching her eighth anniversary as media librarian for her church, Mrs. Land continues to read and to attend training events to increase her knowledge. Her original apprehension has been replaced by confidence and, today, she describes her work as a joy, not a job.

According to Mancil Ezell, secretary of the board's church media library department, materials and training events are designed to assist both beginner and experienced media librarians.

Subject areas have expanded this year from the basics of technical processes to the addition of extensive promotion resources and detailed assistance for administering BTN (Baptist Telecommunication Network) through the media library, he said.

More than 25,000 churches have received the department's free media offer for beginning libraries, and department consultants provided training for 11,000 persons during events last year.



Two students attending the semiannual meeting of the trustees of the Southern Baptist Sunday School Board talk with James W. Clark, executive vice president of the board, during a break in the meetings. The students are [l to r] Cindy Sheppard, Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and Shawn Blakeney, First Baptist Church, Pineville, La.

Eighty-four's Exciting Summer at Georgetown College

School is out in the summer! Students and faculty are gone. Buildings are closed. Nothing is happening! Right? Wrong...not at Georgetown College.

Summertime is a busy season on the Georgetown College campus. First, there is summer school which brings to Georgetown hundreds of students to take extra college credit. Many of them are teachers in the public school system who are enriching their qualifications and credentials in graduate studies.

In a first for the College this summer, its Chorale, under the direction of Tony Whitfield, traveled to Europe where it performed four times in West Germany and Austria. The choir's visit/concert was punctuated by attendance at the world-renowned "Passion Play" enjoying its 350th anniversary in famous Oberammergau, Bavaria.

Then, there was the four year old Elderhostel experience. It provided two separate programs of one week each. Between 75 and 80 senior citizens from all over the country and Canada came to Georgetown College to learn, take field trips, and make new friends.

The Miss Kentucky National Teen-ager Pageant brought a hundred talented young ladies to campus during the week of June 16 to compete for the title, win recognition, develop poise and hopefully receive college scholarships.

Then, there were football and basketball camps. Summer is a skills development time for young, aspiring athletes. The College's new Health, Physical Education and Recreation facility makes arrangements much more popular. More than 500 enrolled in a half dozen camps running almost continuously from early June through July.

Kyle Macy, ex University of Kentucky

All-American and professional with the NBA's Phoenix Suns, held two "sell out" camps.

Georgetown's Coach, Jim Reid, conducted a day basketball camp that ran for a week and attracted scores of local youngsters.

Head Football Coach, Kevin Donley, directed two camps. The first session was devoted to training linemen and the second was used to develop young football players for the skilled positions.

A weeklong workshop for high school yearbook editors attracted nearly 100 who invested long hours learning how to do creative editing.

At mid-July, new Georgetown students for the Fall of 1984 and their parents came to the campus for in-depth orientation conferences. They were given tests, introduced to some College traditions as well as to its Christian lifestyle. Summer orientation is divided into two weekend groups.

During the summer, 53 of Georgetown's students, instead of taking an extended vacation, have been serving as missionaries in Kentucky, elsewhere in the United States, from coast to coast and overseas. Four choice students have conducted youth revivals and ministered in camps and retreats throughout the region.

It has been a busy summer at Georgetown College. We've taught courses, sent out student missionaries, prepared for incoming students and shared our facilities for many useful programs and extended the influence for Christian Higher Education. Little did Georgetown's administrators know of what would happen when the summer program was initiated in 1923. Little did they dream that summer programs at Georgetown College in 1984 would attract 1500 or more.

Georgetown College

Serving Kentucky Baptists 155 Years

Georgetown, Kentucky 40324